

PUBLIC MEETING IN Faneuil Hall.

It is generally known that a petition for the use of Faneuil Hall, for a meeting to be held in a suitable manner the reconstruction of the city of Boston, was rejected by the city authorities.

This rejection caused much indignation on the part of the friends of free discussion and the liberty of the press, in this city, who were not connected with the anti-slavery cause, and they accordingly called a public meeting at the Faneuil Hall, to express their sentiments in relation to the arbitrary and extraordinary conduct of the Mayor and Aldermen. The call was promptly responded to, by a crowded assembly, who resolved to make an application for the use of the Hall, and they succeeded in their noble object.

Accordingly, on Friday, the 8th instant, at 10 o'clock, A. M. an immense concourse of citizens assembled, and filled the Hall to overflowing. The Honorable JONATHAN PHILLIPS was called to the chair, and Geo. W. PHILLIPS and JOHN A. BOLLES, appointed Secretaries.

On taking the chair, the moderator said, allow me, my fellow citizens, to thank you for the honor you have conferred upon me, in calling upon me to preside at a meeting so interesting as the present. And, in accepting this call, I feel called upon to state my own views of the object of this meeting.

The object of this meeting, it is not to favor any party; but with our best wisdom, and in the most dispassionate manner, to maintain the spirit of universal freedom, the essential and fundamental principles of civil liberty, which have done so much for our country and for all mankind.

While we revere the principles of our fathers, let us understand their character. They were men of strong and decided character. They were wise, religious, patriotic, and philanthropic. There was nothing about them of timidity, servility, or of submission to circumstances. At the same time, they united with these characteristics, a reverence for order, respect for the laws, and cheerful obedience to the civil authorities. They were faithful to the principles of freedom which they have bequeathed to us, and cherish like them a sacred regard for the majesty of law, the blessings of liberty and order will be handed down to our posterity. I have the utmost confidence that all that is done at this meeting will be such as to tend to the happiness and prosperity of our country, and the happiness of mankind. (This address was accompanied and closed with animated demonstrations of applause.)

Rev. E. M. P. Wells then implored the divine blessing, in a solemn, impressive and appropriate prayer.

The Rev. Dr. Channing then came forward, and addressed the people in the following frank, eloquent and impressive manner.

DR. CHANNING'S SPEECH.

MR. CHAIRMAN—My relation to this meeting not only authorizes but requires me to offer at its commencement, some remarks on the purpose for which we are assembled. It is not to be understood, without reluctance, that I rise to speak in a place and under circumstances, to me so new and unusual; but I am commanded to make this effort by a voice which I cannot disobey, by a sense of what I owe to myself, to this community, and to the cause of freedom.

I know that there are those who say, that this is not my place, that my voice should be heard only in the holy temples of religion. I ask, is there nothing holy here? Was there nothing holy in the spirit of our fathers, when these walls were erected? Was there nothing holy in the struggle for freedom? Every place may be made holy by holy deeds. Nothing, nothing, Sir, would tempt me to come here to mingle in the conflicts of party. But when a great question of humanity and justice is discussed here, when a number of my fellow citizens meet here to lift up their voices against violence and murder, and in support of the laws and the press, I feel that this is here a place for me to come here to mingle in the conflicts of party.

I rise simply to state the object of this meeting. It has been misrepresented; I do not say intentionally. I do not come here to charge any of my fellow citizens with unworthy motives. But there has been misrepresentation. You have been told that the object of this meeting is to support the laws and the press, and that it is called to order the purpose of a party, that it is an imposition. I grieve that this language has been used. It shows how little faith man has in man, how slow he is to ascribe good purposes to his brother, how prone to see by-ends and bad ends in honorable undertakings. Sir, I have done nothing as a party of purpose. It is possible for a man to desire that the laws may guard not only his own possessions, but the rights of every human being; and when laws and rights and freedom are trodden under foot, not once, but again and again, and with increasing fury, it is possible for a man sincerely to feel, that he ought to meet with those who bear the burden of the wrong, and with them against these atrocities. Sir, are not here motives enough and of sufficient force to bring men together, and to crowd this hall? motives enough, and more than enough to explain this meeting? and why then look beyond these? why look for others and base confessions?

I can say with confidence, Sir, that this meeting had a good origin. Call it unwise if you will, but its purpose was pure, was generous, and worthy of christian freedom. I claim to know something of its origin: for I believe no one had more to do with calling it than myself. Soon after the recent tragedy at Alton, I felt that the people ought to be delivered a discourse on that subject. For various reasons, I declined to do so. I said to the friend who made the request, and I said it from my own mind and without any hint from another, that I wished that the citizens of Boston would in some public manner express their abhorrence of the lawless spirit which had prompted the deed, and their indignation at the deed, and which had broken out here as well as at a distance. On the next day a petition was sent me embodying the suggestion which I had made the evening before. To this petition I affixed my name, signing it, my great apprehension was, that the abolitionists would not be present, and that the affair would make them indifferent to the subject, so that a meeting sufficiently numerous for the desired impression might not be obtained. The idea of opposition to it did not enter my thoughts, and up to this hour I find a difficulty in comprehending, in making ready to oppose the position it has excited. I signed the petition with the full understanding that the meeting should bear no relation to party, but should comprehend all citizens of whatever sect or party whose spirits had been stirred, as mine was, by the fearful progress of lawless force.

On me then, Sir, a little of the responsibility of this meeting rests. I owe it to truth and honor to avow it, and I am ready to bear its responsibility. I have no misgivings. I have a distinct consciousness, that the part which I act, becomes a man, a citizen and a christian. I am willing that the report of what I am doing should go through the length and breadth of the land. I am willing that it should cross the ocean walls echo with their thrilling words, and left here a testimony, which will never die, to the principles of freedom.

(Dr. Channing was cheered in the commencement of his address; but on requesting the audience to express their approbation of what he said by their silence, the remainder of his remarks were listened to with profound attention.)

Benjamin F. Hallett, Esq. then read the following resolutions, which he offered to the consideration of the meeting.

Resolved, That our civil and religious liberties have been invaded by the arbitrary and extraordinary conduct of the Mayor and Aldermen, and that when liberty is invaded, this consecrated hall is the chosen spot where its friends should meet together to pledge themselves to its support.

Resolved, That we are assembled here to assume the badge of no party, to narrow ourselves to no local or temporary interests, but to maintain the sacred principle of the laws, and to give expression and support to those universal principles of justice and freedom, on which popular institutions and the hopes of philanthropy rest.

Resolved, That it has pleased God to commit to this people, above all others, the cause of human freedom; that we are called to the high office of protecting the power of free institutions to enlighten and bless a people; and that in proving faithfulness to this trust, we shall not cast away our own happiness, but shall betray the interests of the human race, and shall deserve the condemning sentence of all nations and of future times.

Resolved, That to offer violence to the rights of the citizen in a free country, where these rights are understood and recognized, and taken under protection of the laws, is a more heinous crime, and of more fatal influence, than the oppressions of absolute hereditary power.

Resolved, That among our rights, we hold none more dear than the freedom of speech and the press, and we look to the protection of these rights, and the chief spring of human improvement; so that to wrest it from the citizen, by violence and murder, is to inflict the deepest wound in the republic.

Resolved, That by the ordination of Providence, we are passing through a stage of society, in which principles and institutions are subjected to the test of security; and that, in such a period, earnest conflicts of opinion cannot be escaped, and ought to be cheerfully endured as inseparable from the exercise of a privilege which is essential to the progress and best interests of the human race.

Resolved, That it is the fundamental idea of the freedom of speech and the press, that the citizen is free to protect from violence, in uttering opinions opposed to those which prevail around him; that if by such freedom nothing more were intended, than the liberty of publishing what none would do, then absolute governments might boast of it as loudly as republics; so that to put the citizen in fear, by the punishment of his opinions, is to destroy the principle of freedom which they have bequeathed to us, and to destroy its very foundation, and to destroy its very life.

Resolved, That in a free country, the laws enacted according to the prescriptions of the constitution, are the voice of the people, and are the only form by which the sovereignty of the people is exercised and expressed; and that of consequence a mob, or a combination of citizens for the purpose of suspending by force the administration of the laws, or of taking away rights which these laws have guaranteed, is treason against the people, a contempt of their sovereignty, and deserves to be visited with exemplary punishment.

Resolved, That the spirit of mobs is a spirit of indiscriminate destruction; that when the press shall have become its prey, its next victim will be property; that there is no power on earth so terrible as human passions unbridled by principle and law, and inflamed by madness by the sympathies of a crowd; that if we are to preserve the rights of the citizen, we have no right to complain, when our own turn shall come to feed its rapaciousness and fury.

Resolved, That in this country the mightiest influence is public opinion; that mobs cannot prevail without a criminal apathy in the public mind; that the object of the destruction of the press is to interfere with which the nation has looked on the triumphs of lawless force; and that the time is now come for this people to shake off their lethargy, to vindicate the insulted majesty of the law, and to pronounce a sentence on unprincipled violence, without the reckless and turbulent will be unable to withstand.

Resolved, That when a fellow citizen has been destroyed in defending property and the press, it is alike weak and criminal to reproach him as responsible for the deed, because he refused to surrender his undoubted rights at the command of his murderers; that the man who is here to defend the laws, and throw the blame of his crime on the slaughtered traveller, who refuses, when summoned to surrender his purse; and even if our fellow-citizen, who recently fell in defence of the freedom of the press, was driven by the violence which assailed him, into rash and injudicious deeds, we are bound to express our grief in no degree to acquiesce in the lawless assaults from the reproach which is their due.

Resolved, That the Christian is not authorized by his religion to look with indifference on public affairs, and that he ought particularly to be roused by acts of cruelty and violence which degrade our country to the level of heathenism.

Resolved, That we deem this occasion too solemn for the language of passion; that we have come to this place to establish and diffuse the principles of order and peace; that we acknowledge our obligation to cherish in the community a spirit of mutual forbearance and good will; and that we earnestly desire, while we vindicate the rights of speech and the press, that these rights be exercised consistently in obedience to the dictates of justice and philanthropy.

Resolved, That our affection for our country is undiminished by the public crimes by which it is dishonored; that we implore for it the blessing of Almighty God; and that we pledge ourselves to maintain our power, to sustain its laws, to give stability to its union, and to transmit its free institutions unimpaired to posterity.

MR. HILLARD'S SPEECH.

George W. Hillard, Esq. rose to second the resolutions offered by Mr. Hallett.

I appear before you, Sir, said he, as the representative of no party; but simply as an individual, to perform a duty, such as I shall never shrink from, whenever the impulses of my own mind call upon me to perform it. I consider it to be a man's paramount duty to reverence the instincts of his own mind. He is to be guided by any other voice—who constantly shifts his sentiments, and who is subject to the fickle and ever varying index of public opinion, is the true slave, and not he whose body is held in fetters.

From the first, fellow citizens, I was in favor of this meeting; though not very strongly, for I have never signed it, my great apprehension was, that the abolitionists would not be present, and that the affair would make them indifferent to the subject, so that a meeting sufficiently numerous for the desired impression might not be obtained. The idea of opposition to it did not enter my thoughts, and up to this hour I find a difficulty in comprehending, in making ready to oppose the position it has excited. I signed the petition with the full understanding that the meeting should bear no relation to party, but should comprehend all citizens of whatever sect or party whose spirits had been stirred, as mine was, by the fearful progress of lawless force.

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Resolved, That by the ordination of Providence, we are passing through a stage of society, in which principles and institutions are subjected to the test of security; and that, in such a period, earnest conflicts of opinion cannot be escaped, and ought to be cheerfully endured as inseparable from the exercise of a privilege which is essential to the progress and best interests of the human race.

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intellects; for if this principle is allowed to go on, and to gain strength, the foundations of society will be undermined—property will no longer be safe. And who suffers? Not the rich, for they have the means of removing, where they please their property; but the poor, and the protection of the property of the poor, is the object of the law. But you and I, who earn our bread by daily toil, have no such refuge; and if the protection of the laws fails us here, we hold our right at the mercy of the mob. It belongs to the common people to take the subject home. It is to you that I appeal in behalf of the law.

Again, as citizens of a republic, it belongs to us to take this subject home. A mob here is a different thing from a mob in Paris or London. There, the mob is composed of an ignorant populace, who may be shot down by the king's troops. But here, the very militia, the constituted defenders of the law, may be in the scene of riot—thus the very law is against our defence, may have caught the flame.

Again, this matter concerns us as philanthropists, interested in the progress of our race. Do you believe these things are done in a corner? I have occasion to know that every explosion of popular feeling, in this country is the result of long and painful struggles in Europe and circulated by the subject and royalty, to the disparagement of our institutions. They say, 'This is the republicanism you desire! There in free America, the man who holds unpopular opinions has his house pulled down over his head, or is shot down in the streets.' I consider that the prevailing mob spirit which pervades our country, is the result of a long and painful struggle in Europe and circulated by the subject and royalty, to the disparagement of our institutions. They say, 'This is the republicanism you desire! There in free America, the man who holds unpopular opinions has his house pulled down over his head, or is shot down in the streets.' I consider that the prevailing mob spirit which pervades our country, is the result of a long and painful struggle in Europe and circulated by the subject and royalty, to the disparagement of our institutions.

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LITERARY.

For the Liberator.

STANZAS.

Oh! that mine head were waters,
And mine eyes a fount unsual,
That I might weep our nation's sins,
So fearfully revealed.
My country, oh! my country!
The curse is on thee falling,
Thou art sinking from thy giddy height,
To anarchy appalling.

The blood of martyrs stains thee,
The curse of slavery reigns;
Millions in anguish cry to thee,
And answer find in chains!
Thy laws are framed by mischief—
Thy rulers work deceit—
The strong are joined in cruel league,
To trample on the weak.

Thy children of the forest,
Are outraged every hour;
And broken faith and treaties tell
The mad effects of power.
The stranger in thy cities,
Thou hast vainly expressed,
And will not suffer him to dwell
Where'er it likes him best.

Thy priests, their altars leaving,
Have sold themselves to crime;
And boldly prove from Holy Writ,
The source of sin divine.
Thy prophets are unheeded,
To check thy downward course;
And meet with scorn and violence,
Instead of thy remorse.

To every mischief of the land,
Thou hast opened wide the door—
Thy cup of evil to the brim,
And yet, thou graspest at more.
In blood thy code is written,
Cementing every part—
The law of violence thy creed,
And murder at thy heart.

My country, oh! my country!
Canst thou prevent thy name
From sinking low in infamy,
With crimes of the plain?
Go, spread the sackcloth o'er thee,
And scatter ashes round—
Purchase a God of mercy,
May yet of thee be found.

11th mo. 30, 1837.

For the Liberator.

TO MRS. LOVEJOY.

Widowed mother! poor heart-broken!
Bowed beneath the chaste's rod,
Waiting with a grief unspoken,
Lonely, forsaken, save of God—
Vain we offer, though in kindness,
Balm for thee, thou strik'st one;
Our consolings are but hindrances—
Light and hope from Heaven alone.

From a low, dark place of sleeping,
Underneath a stranger sky,
He, the martyred one, is speaking
With a spirit's warning cry:
And the warning of that sleeper,
From his grave of cruel wrong,
Shall arouse a feeling deeply,
For the right, and seal more strong.

Through his native Maine is thrilling,
Mourning for the Christian slave;
O'er the martyr's grave he's filling,
Freemen shall not sleep again;
All the love of law, yet living,
In New-England's mountain land,
Shall be awakened, impulse giving
Unto Freedom's peopled band.

Not for thee—oh, mourning mother!
Who know thy grief of heart?
Firm beside our fallen brother,
Nobly hast thou borne thy part:
But in vain he's sleeping now,
Needless of thy faithful love;
And thy courage, pure and holy,
Rising earth's far above.

Maiden o'er that martyr's boldness,
We least may, may never know,
Where our brother sleeps in coldness,
Sadly in our thoughts we go—
If the sympathy and mourning
Of the many might be blessed
One whose hopes are past returning,
We would share his deep distress.

But, most desolate! forever
Lives the promise for thy need,
He shall be thy God and never
Breaks the crushed and fallen dead.
And when memories of our brother,
Crowd upon the kindred heart,
Thoughts of thee, poor mourning mother!
Shall henceforward bear a part.

Amesbury, 4th of 12th mo.

From Human Rights.

LOVEJOY.

Oh, LOVEJOY! Blessings on thy blessed name!
Ay, millions bless thee for thy strength of heart!
Thy voice has told a nation of its shame,
No hast thou shook from foul detraction's dart,
Nor feared the murderous steel, but firmly stood
Fast by that potent engine, which hath shrouded
A hail of death on every tyrant brood.

That hail, as but a man, men brutally oppressed,
Thy star is not the dimmest, though the last,
That blazes through the ether of the past.
Thou restest from thy labors, but thy blood
Hath raised to heaven no unavailing cry;
It clamors kindred to that crimson flood,
Which brought of old glad tidings from on high.

It cover shall kindred, as a parent's love,
Good men and angels to the living slave;
While prejudice and pride, and the base dread
Of death shall perish in the martyr's grave,
Love there shall spring, and conquering truth rejoice
With thousand, thousand times re-echoed voice.

From the Philanthropist.

THE VOICE OF BLOOD.

I'M THE VOICE OF BLOOD! and I will along,
As the wind sweeps silently by;
All choked, and still is its wondrous song,
As soft, or solemn, or brisk, or strong,
It sings to the suffering of the old world.

One breath, one shuddering breath—a moan
Like the flap of a pall on a coffin of stone,
Or a dead man's last long sigh—
It comes to thee, ALTON; by day or by night,
Where Freedom's champion stood;
And the child, when he hears it, shall cry for light!

Thou' the sun is high and the day is bright;
And the mother, in frantic mood,
Shall shriek as it matters, the cradle near;
In a whisper so loud that the dead might hear;
'I AM BLOOD!—Thy voice or ALTON!'

Wake, wake, ILLINOIS! for through prairie and glen,
There is blood! there's the voice of blood!
It bids thee arouse; or the rust on thy chain,
Shall scar the fair necks of thy daughters—a stain
Bleached alone by thy heart's hot blood—
Your sons low in manacles crouch at your feet,
Where the prize-fight stars as the young lambskins blest,
In the fields where your free dwellings stood.

Rouse, rouse thee!—or purchase for Freedom a shroud,
And bury your bones in her grave;
Then, hark! be the gleam of your laborers' proud,
As, driven with the mule and the ass, in a crowd
They sink to the lap of a slave!

With a curse on their lip, and a scowl in their eye,
As they hope by your tomb-stones and tauntingly cry,
'Ho! here go the sons of the brave!'

For the Liberator.

PRAYER OF THE SLAVE.

Almighty Sovereign! God of might!
Look from thy lofty throne of light,
On thine own image, bound with chains,
Dumb'd to the lash on southern plains.

MISCELLANEOUS.

From the Boston Mercantile Journal.

AMERICAN BLACKS IN CUBA.

The order of the Governor General of Cuba, for the imprisonment of all free black or colored persons, who are brought to Havana from abroad, as soon as they arrive in the harbor, has been the cause of a good deal of trouble, besides tending to inflict a severe but unjust punishment on the poor fellows who enter the harbor as cooks and stewards to the American traders. A friend has sent us the following account of the origin of this arbitrary proceeding:

Havana, November 10th, 1837.

DEAR SIR—Having heard many conjectures as to the cause which prompted Governor Tacón to issue the order for imprisoning all American blacks, the moment they arrive in the harbor, I have had some curiosity to endeavor to find out the real motive, and I believe with success. No one, after a moment's reflection, could believe the reason assigned by the inhabitants, viz. that the abolitionists of the North had hired certain blacks, on their arrival here, to circulate tracts and other papers among the slaves. The idea is absurd. In the first place, cooks and stewards of ships, in the harbor of Havana, have not the slightest intercourse with any coffee or sugar estate in the island; in the next place, the slaves are entirely ignorant of the English language, and could not, for the life of them, read a word in print, of either Spanish or English. No, the true cause is this:—there is a treaty between the English and Spanish governments, respecting the suppression of slavery, in which it is agreed that all slaves taken by the British cruisers, shall be given up, or, in other words, placed under the charge of a superintendent appointed by the English government, who is to reside in the Havana. Mr. Madan is the person sent here for that purpose. On his arrival, some eighteen months since, he requested the Governor to let him have some place wherein he could put them, also some persons to help him take care of them, both of which the Governor naturally refused. Doctor M. stated the difficulties to his government, and an arrangement was made with the Spanish government, by which one of the British line-of-battle ships, dismantled and disarmed, was to lay here as a receiving-ship for the poor creatures, when captured from the Spanish slaves.

Permission was also given for a guard on the ship, sufficient for protection, and the preservation of order. This guard was taken from a colored regiment in Jamaica—a regiment of free blacks, under the most excellent discipline, inured to the climate, and just the persons for such employment. But here was the difficulty. The high notions of the Spaniards could not bear the idea of a colored guard, and so firmly fixed against their will, and taking charge of property robbed from them, directly under their eyes. The Governor was indignant, and issued an order to imprison the first black that put his foot on shore from the hulk. Doctor Madan remonstrated against the order, which appeared to him arbitrary, and given without excuse. Now, God forbid that in vain! Amongst other arguments he observed that there was certainly less danger from the soldiers whilst on shore, than from the black cooks, stewards and seamen, who run about, responsible to no one. The Governor replied, that he would allow no free black, who was not a Spaniard by birth, to put his foot on shore. He thereupon immediately gave the order, that every black, who entered the harbor, should be sent to prison the moment of his arrival, and there be kept as a felon, until the vessel he came in was ready to sail.

Yours, &c. W.

From the Washington Globe.

POLITICAL CHARITY.

One of the worst signs of the degeneracy of the times, is the attempt to enlist public charity in the interest of political faction. The Federal papers, for the last few days, have been teeming with pompous notices of what their party intends to do for the suffering poor. The sums subscribed, and the objects to which they are appropriated, are published with a minuteness and ostentation which would be ridiculous were it not worse. Now, God forbid that we should wish to stifle the hand of charity, or damp the ardor of benevolence. We think it right, too, that a portion, however small, of what has been wrong from it, should be returned to the "mouth of labor." Those who have reduced the poor to their present misery should certainly do something to assuage the suffering they have brought about. This is no more than common justice.

But, in the first place, we are very much inclined to suspect the motives of all benefactions which are trumpeted for effect. Let not thy left hand know what thy right hand doeth. The parade of mock humanity (says a late English paper) is a besetting sin. The way to get a handsome subscription, and the honor of being placarded as president or patron is set up to sale. Only give an aspirant to notoriety the opportunity of figuring before the public, and (especially if his humanity is to cost himself little) you may reckon upon his best assistance in any scheme for practising on the credulous and sympathetic.

But this is by no means our chief objection to the practice upon which we are animadverting. We protest against the system of bribing the poor into the support of party. If it would be criminal were an election, it is equally so when it is a long period will elapse before votes will again be wanted, and the *quid pro quo* will certainly be exacted. The Democratic party has been falsely accused of arraying the poor against the rich, by an appeal to prejudice. The attempt is now openly made by the opposite party, to bribe the unfortunate portion of the community. It is a gross insult to the people, and they will feel it as such. The objects of political bounty. The people are entitled to something more than a degrading charity. They are entitled to a system of laws, and a course of policy, which will place them above such humiliating necessity. Great, however, as is their suffering, we are persuaded that the people will not be so easily duped by the promises of a party, who will not appreciate the true motive of this newborn philanthropy. They will reflect that that wealth, the superfluous of which is so contemptuously cast about to them, has been chiefly drawn from their sweat and toil. They will not forget that the sudden opulence of these speculators, who are now so not, is exclusively derived from the industrious classes, who create all the wealth of the nation, and who are, nevertheless, grossly to powder by the infamous system which has lately exploded. The system is more tyrannical in its influence upon the happiness and prosperity of the labouring poor, than the harshest despotism of the old world.

In the worst days of the Roman Republic, flagitious conspirators hired a degraded populace to support designs against their own liberties, by distributions of corn. Mark Antony inflamed the people against their liberators by exhibiting to them the will of Cæsar, which constituted them his heirs. During the existence of the old French Monarchy, and even so late as the days of Charles X., public distributions were made, on gala days, of wine and provisions. The scenes witnessed on these occasions were degrading to human nature. Men, women, and children, were seen scrambling for the miserable bounty, wallowing in the dirt and mire, and even sometimes trampling each other under foot. The policy of despotism has ever been to degrade and brutalize the people. Is our young Republic already corrupt enough for the introduction of a similar system? And what, after all, is the bounty thus bestowed? Not, perhaps, the odd shillings upon the enormous sums wrung from the people by those who have insulted them with their plans. They must of course do something to prevent the poor from grudging them their ill-gotten gain. Let every lover of his country, every well-wisher to the Republic, every man who respects the dignity of human nature, frown upon this dangerous and degrading innovation. We repeat, that we do not object to the charity, but to its mode and motive.

DEGREES OF GREATNESS.

The greatness of the warrior is poor and low compared with the magnanimity of virtue. It vanishes before the greatness of principle. The martyr to humanity, to freedom, or religion; the unshrinking adherent of despised and deserted truth; who alone, unsupported and scorned, with no crowd to infuse into him courage, no variety of objects to draw his thoughts from himself, no opportunity of effort or resistance to rouse and nourish energy, still yields himself calmly, resolutely, with invincible philanthropy, to bear prolonged and exquisite suffering, which one retracting word might remove; such a man is as much superior to the warrior, as the tranquil and boundless heavens above us to the low earth we tread beneath our feet.—Wm. Ellery Channing.

THE GLORIES OF VICTORIA.

Lord MORPETH—in one of his addresses to the electors of the West Riding of Yorkshire—uttered the following beautiful passage:

'Reference has been frequently made to the reigns of our former female sovereigns, and, indeed, every Englishman must fondly look back to the vigor of Elizabeth, and the victories of Anne. But in shaping the desired career for their fair and young successor, we do not wish that her name should rise above the wrecks of the Armada—we do not seek to emblazon her throne with the trophies of such fields as Blenheim, or the yet more transcendent Waterloo. Let her have glories, but such as are not drained from the treasury, or dimmed with the blood of her people. Let her be the glory of peace, of industry, of commerce, and of genius; of justice made more accessible—of education made more universal—of virtue more honored—of religion more beloved—of STRIKING THE LAST MANACLE FROM THE LIMB OF THE SLAVE—' and holding forth the earliest gospel light to the unenlightened nations—the glories that arise from gratitude for benefits conferred, and the blessings of a loyal and chivalrous, because a contented and admiring people.'

TEXAS.

The members of the Texas Congress are charged with speculating in lands. The Telegraph remarks:—

'Land, land, land, seems to engross their whole attention; if their disgraced apathy should continue much longer, the thunders of the Mexican cannon pealing along our coast may announce to them the startling fact, that the title to the lands of Texas is not yet secured.'

We may add that the last remark is not without reason, if we take into view the import of the late address of the President of Mexico to the troops, on the occasion of the national fête in Mexico, on the 27th September. The President's speech contains this significant paragraph:

'New laurels await us in the fertile plains of Texas: prepare to gather them in company with your brave comrades of the army of the north.'

A WHITE WOMAN IN SLAVERY!

An interesting case has recently been decided in Kentucky. It was the petition for freedom on the part of a woman who alleged that she was 'white.' It was established that she had been held in bondage from infancy until about two years ago, and had then been liberated on a writ of *habeas corpus*. The report we have seen of the trial, does not state what was the evidence in regard to the black soldiers; so firmly fixed against their will, and taking charge of property robbed from them, directly under their eyes. The Governor was indignant, and issued an order to imprison the first black that put his foot on shore from the hulk. Doctor Madan remonstrated against the order, which appeared to him arbitrary, and given without excuse. Now, God forbid that in vain! Amongst other arguments he observed that there was certainly less danger from the soldiers whilst on shore, than from the black cooks, stewards and seamen, who run about, responsible to no one. The Governor replied, that he would allow no free black, who was not a Spaniard by birth, to put his foot on shore. He thereupon immediately gave the order, that every black, who entered the harbor, should be sent to prison the moment of his arrival, and there be kept as a felon, until the vessel he came in was ready to sail.

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The members of the Texas Congress are charged with speculating in lands. The Telegraph remarks:—

all their murderous plans, they swore I should be 'fixed in Charleston.'

Soon after landing, the following was written in large letters on the city walls:—'Beware of Thomas Cook, an Abolitionist, an incendiary, &c. &c. from London.'

We were united, as occasional members, with the church of which the present Rev. Dr. Manly, of Alabama University, was then pastor, and recommended by him, to board with one of the members; but as soon as the above proclamation, or notice, was seen on the walls, we were all turned out of doors by the Christian brother, and I was forced into jail, where I remained 17 days and nights, without any allowance of fuel, bed, or even glass in the cell windows, in the severe month of December. During my sufferings, (too numerous to state here) my wife, and a daughter, nine years old, were so chained about that city, that they were both laid up with sickness several weeks. We were so ill treated by those pretended Christian brethren, that it even stirred up the sympathy of a Jew, who came to the prison, and thus addressed me:—'I have heard much of your case, and the cruel treatment of your Christian brethren: I am a Jew, but my religion teaches to be kind to strangers; and if you will remain in the city, I will stand by you to the end. I have a few thousand dollars left, and I trust in God.' He then bailed me out, and invited us to his house, when Dr. Manly, after all his pretended kindness when we arrived, would not send me an answer; although I wrote three letters to him. 'Such trees are known by their fruit.' Afterwards I had three trials before the Civil Authorities; and slaveholders basely purified themselves, and brought all their powers and subtilty from time to time against me; but the God in whom I trust, and one of His chosen people whom He sent to stand by me, enabled me to 'beard those (disciples of Judas) in their den,' and conquer them with the sword of the Divine Spirit. This I consider only a prelude to the conquests to be 'given to the saints of the Most High,' over those kidnappers, 'defrauders of the laborer of his hire,' and traders in the 'temples of the Holy Ghost,' and members of the body of Jesus Christ. 'If God be for us,' we need not fear: 'what can men (or devils) do unto us?' In spite of all their false witnesses, I was cleared by their own jury in the Court of Common Pleas; and at the last trial, their perjury had become so notorious, that not a man of them dared to appear when called in Court; and the case being docketed, they were not-suited for non-appearance.

This despotism (in 'the land of the free, and the home of the brave,') was detained in that furious conflict near five months, with my life in jeopardy every hour, which drained me of every farthing I had; and notwithstanding the kindness and courage of the Jews, I was compelled to sell part of a valuable library, and even our clothing, to pay all costs, and bring us to Philadelphia, where I expected support. But on my arrival, I was met by one of the Charleston lawyers, who, with Rev. Dr. Brantly and his colleagues, Dr. Lewis, a slaveholder, one of the deacons, and others of the 5th Baptist Church, opposed me with all their might; so that I was delayed there several months, which subjected me to severe pecuniary embarrassments. On proceeding to New York, I was published in the 'Commercial Advertiser' as an impostor, &c. &c.; by gentlemen from Charleston, and even a servant of the British Government, who is yet to be settled with. My wife was attacked by two base cowardly ruffians, robbed of her shawl, her bonnet broken; and to stop her screaming, they struck her a violent blow on her nose, and let her stream with blood.

I was subsequently commissioned by a (professedly) religious institution, (with a letter of recommendation from their Executive Committee,) to take a tour through the states, to preach &c. &c.; but during my absence the concern failed, and left me in arrears about \$300. I next retreated to Boston, where I met with a few friends, but cannot get leave to preach in it or at Providence, because I exhibit against popular abominations, &c. and tell the truth of Rev. Dr. Manly, the slave dealer. The Rev. Mr. Towne, of this city, in a domineering style, put the following question to me: 'Now, do you think I will patronize a man, who speaks against one of our Universities? You are doing yourself an injury; there is a strong party feeling in this community, which, if you oppose, will prevent your success.' I replied, 'that is what I have been attacked by, and am contenting with; it is the very spirit of slavery; the spirit that has ruined, robbed and almost murdered me and my family. It is the spirit of cruel despotism that murdered Abel, and Rev. Mr. Lovejoy.' He then told me that foreigners ought not to meddle with our institutions. I referred him to my commission from God: 'Go ye into all the world, and preach the gospel to every creature;' and reminded him of his Bible, where he might find the deists using the same language against Jesus, when he visited the swine dealing Gergesenes: 'Art thou come hither to torment us, &c.' Christ was endeavoring to follow and obey Him. He finally declared, that he could not approve of my course. I said, 'I cannot, and will not alter it. This party feeling' destroyed the Jewish nation, and has almost ruined America for destruction.'

Thus I have been abandoned, persecuted, and slandered by many, who ought to contend for civil and religious liberty, cry aloud against all evil, and be the first to sympathize with me and mine.

I have testimonials from the most respectable sources here and in England, as an officer, a Christian and preacher of Jesus Christ. My wife is connected with very respectable families in Great Britain.

The following is a true copy of a Certificate from Rev. Dr. Sharp, of this city, after reading my papers:

'Boston, Nov. 23d, 1837. This certifies that I am well acquainted with the Ministers, whose signatures are attached to the above recommendations. Their statements of facts are entitled to entire confidence, as they are men of piety, integrity and respectability.

Mr. Cook has experienced great reverses of fortune. He is now in impoverished circumstances. My own impression is, that the best service which could be rendered to him and his wife and child, would be to enable him to return to Great Britain.

(Signed) DANIEL SHARP.

I now submit our case to the benevolence of this Christian community, as disciples and as a minister of Christ, to enable me to redeem our clothes, trunk, &c. from our creditors, and take my family to England, where I can have liberty and encouragement to preach the WHOLE TRUTH OF THE BIBLE. Thus saith the Lord, 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.'

With all due respect and esteem,
I am, &c. &c.
THOMAS CALVIN COOK.
Boston, December 8, 1837.

P. S. If any of the gentlemen, whom I have named above, shall reply, I am ready to meet any objection, and give further exposures of their anti-Christian principles and practices. And any friends who will help us in our great extremity, can direct to the editor of the Liberator, or to me, at 32, Atkinson-street, Boston.

12. ANTI-SLAVERY RECORD. VOL. 1. 174 pp. 12 mo. Cloth. 31.

This is made up of the monthly Records, for 1835. It is full of well authenticated facts and cogent arguments. With eleven engravings. The story of the Generous Planter, the statistical and other facts from the West Indies, give it a great value. The articles are all short, pithy, and to the point.

13. SLAVE'S FRIEND. VOL. 1. 28 pp. small 16 mo. Cloth. 25.

This volume, besides its great variety of short and exceedingly interesting articles, contains an account of the formation of a Jamaica Anti-Slavery Society, with their Constitution, &c. The story of the Travelling Furnace, Little Mary, Jack the Preacher, Little Harriet, &c. render this volume very attractive.

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1. JAY'S INQUIRY: 206 pp. 12 mo. cloth. 37 1-2 cts.

An inquiry into the character and tendency of the American Colonization and American Anti-Slavery Societies. By William Jay, of Bedford, New York, son of the celebrated John Jay, first Chief Justice of the United States. This book is in two parts. The first contains copious extracts from the slave laws, besides being the best Manual, which is now for sale, exhibiting the odious and repulsive character of Colonization. The second part unfolds the principles of anti-slavery societies, answers objections to them, and, by historical facts and unanswerable arguments, shows their adaptation to the end in view, and the glorious consequences which must follow from their adoption. It gives much useful information, respecting St. Domingo, and the working of the British Emancipation Act.

2. MRS. CHILD'S APPEAL. 216 pp. 12 mo. cloth. 37 1-2 cts.

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This is an excellent work for those who have read little on the subject. It is very valuable for its historical information, interesting anecdotes, calm reasoning, and vivid exhibition of the pernicious effects of slavery, the safety of immediate emancipation, and our duties in relation to the subject.

3. RANKIN'S LETTERS. 113 pp. 18 mo. cloth. 25 cts.

Letters on American slavery, addressed to Mr. Thomas Rankin, merchant at Middle Brook, Augusta co. Va. By John Rankin, Pastor of the Presbyterian Churches, of Ripley and Strait Creek, Brown co. Ohio.

This book, being written by a native of Virginia who was thoroughly acquainted with slavery, to a beloved brother a slaveholder, cannot fail to be read with intense interest. It abounds with affectionate remonstrances, earnest appeals, clear reasoning, thrilling facts, and faithful warnings. It is one of the best books to put into the hands of inquirers after truth. It was written more than twelve years ago, and has passed through four editions.

4. ARCHY MOORE price reduced \$1.00

The Slave; or Memoirs of Archy Moore. In one volume. Second edition, revised by the author.

As a mere literary work, this has scarcely an equal in the English language. It is remarkable for its perfection of style, vividness of coloring, graphic delineations of character, and the resistless force with which it finds its way to the centre of the reader's heart.

It is valuable for the broad blaze of light which it throws down into every corner of the horrid caverns of slavery. Without seeming to be aware of their existence, the author shows up, and exhibits the utter emptiness of nearly every objection against abolitionism.

A Baptist minister of Massachusetts, who is a native of Virginia, declared its descriptions to be accurate in every particular. A gentleman who was stopping at a town in New Hampshire, stated in presence of a large company, that he had resided in every slaveholding state, in the Union, and he pronounced this book a perfect picture of slavery.